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ANNALS OF EDUCATION.

HENRY SABIN, EDITOR OF THIS NO.

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LIFE-WORK.

It has pleased the beneficent Author of all things, to endow his earthly children with many and varied powers, by the suitable use of which, we may render our probation more tolerable; and with the evident design that we should employ them as may best minister to our happiness, annexing the simple condition, that our real happiness lies always in the path which leads to our Father's home. He has also made everything in the natural world, a messenger of good to our race. He clothes the hills in the gorgeous robes of summer; He gladdens the heart of the husbandman with the plenteous harvests of autumn; He covers the ground, cold, and frozen by the frosts of winter, with a mantle of snow, a fit emblem of that boundless charity which covers our faults, that here we may know something of that love which, resting in the bosom of the Infinite, reaches to the degradation of the earthly, and lifts us up to be called "the children of the Highest." But more than this, he has made our lives to be in unison with nature, and as not a particle of the material creation can ever be blotted from existence, so is it equally impossible to efface the impression of a single word or action of our lives. There are those who cherish the belief that they, whose bodies sleep in death, are themselves spiritually alive to all that passes upon earth.

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"The departed ! the departed !
They visit us in dreams,
And glide above our memory
Like shadows over streams !"

And again :

"All houses wherein men have lived and died,
Are haunted houses. Through their open doors
The harmless phantoms on their errands glide,
With feet that make no noise upon the floor."

As with the spirits of the dead, so with their thoughts, words and actions. They traverse by night and by day, the most secret corridors of the hearts of living men, opening the closet doors, intruding upon the most sacred privacy, blinding and warping our judgment long after we think them buried and forgotten. Yet our life-work is but the discharge of these daily duties, and we are benefactors of our race just in proportion as we discharge them without selfishness. An enlightened judgment teaches us to consider those as philanthropists in the highest sense, who are constantly employed in raising the fallen victims of vice, in protecting the otherwise defenceless victims of imposition or ignorance, and in rescuing the unjustly oppressed ; or, who deem their own lives of comparatively little value, visit the sick in hospitals and prisons, and in performance of their holy mission, defy the powers of the most infectious diseases.

The simple story in the life of Christ, that "He went about doing good," affects us far more than all the royal acts of charity, ever chronicled of crowned heads. So, too, the state of an enlightened nation may be, in a degree, estimated from the number and condition of its humane institutions, and the provisions made by the public for the support and comfort of those, who through disease, decrepitude or old age, are unable to provide for themselves.

The results already attained, benefiting humanity, are but the aggregate of individual efforts through long continued years. Indeed, with all our boasted civilization, we are like children dwelling in a wood, through whose paths our ancestors have wandered for ages ; and we are better off than they, only because from the merrier singing of the birds, and the gleaming of the sunshine through more frequent openings, we judge we are nearer the open fields which lie beyond. We are like Bunyan's pilgrim on the "Delectable Mountains," to whom there is vouchsafed a far off sight of the beauteous city, which, adorned like a bride for her husband, shall one day make this earth

her abiding place, so that with a stronger arm and a braver heart, we may fight the battle of life.

We have no occasion, then, for boasting. The strong man may rejoice to run a race, and the armed warrior may gain confidence from his armor, but the crown awaits him who wins the race, and the plaudits of the multitude are alone for the victor.

We are thus brought to consider a Life-work as an earnest reality. Not as the dream of an idle dreamer, but as an ever present, ever active motive, impelling through every discouragement, as the strong untiring engine propels the ship to its destined haven, though the winds howl in their anger, and the waves be white and crested with foam. Nor should they esteem themselves unfortunate, to whom is intrusted a work of the greatest magnitude, for to them is the promise that "as their day is, so shall their strength be." When is shouted the final harvest home of all the nations, he will have an honored place among the servants of his Master, who has gleaned even the corners of his field, nor left one sheaf ungarnered. If we consider the ways of man, we shall discover too many who have no practical aim in life. They are like children playing in the vestibule of the cathedral, clambering upon the stairs, or gazing at the worshipers, unmindful that their baptismal vows call them to take part in the solemn service within. They live wholly for themselves, untaught by past experience, regardless of the future, casting no bread upon the waters, to be found after many days. The command, "Take no thought for to-morrow," is to them literal in every sense, and faithfully observed. As they have no Life-work constantly in view, so while they stand at the corners of the streets, or in the market places, intent at best, only on some petty scheme for aggrandizing self, the day passes into night, and they find no mansion among the many their Father has prepared, because they have never worked in His vineyard.

In the New Testament, the Christian is often likened to a racer, a wrestler, a soldier, hardened in service, and clad in armor. His life is viewed under the simile of a battle, a constant warfare, and he is admonished to be ever vigilant and watchful. What is true in matters of religious faith, is equally true in every sphere of life. The earnest man is the real hero, and his very earnestness is to him a weapon, with which he repels his foes, and overcomes opposing obstacles. Strong and invincible as was Hercules, when clad in the skin of the Nemean lion, and bearing his knotty club of olive wood, he shrinks not from the performance of any labors, however arduous,

nor fears, single handed, to grapple with the host of error, even on their own battle ground. To him—

“Life is real, life is earnest,
And the grave is not its goal.”

It follows that every one should have some definite aim in view, the accomplishment of which should constitute his Life-work, otherwise earnestness is no source of strength, and “he fights as one who fighteth the air.” When men conclude to build a costly church, they do not purchase the materials, hire the carpenters, and leave to mere chance, the plan of the building. They consult an architect, and determine whether its style shall be that of the heavy, massive Doric, or of the lighter and more beautiful Corinthian; whether its walls shall be plain and unadorned, or possess the towers and turrets, the pinnacles and fretted arches of the Gothic. When these are determined upon, the workmen follow out the design, step by step, until the idea of the architect finds its complete representation in the perfection of the building. Young persons should exercise somewhat the same discretion in choosing an occupation for life. There is nothing which so strengthens a boy to resist temptation, which so guards him against evil, which so stimulates him to break up ruinous habits, as the aspiration cherished and dreamed of, that he shall one day be enrolled among the great and good of earth. If, then, he can be induced to listen to reason, to fix upon his object, and to choose some profession or trade as a legitimate means through which to attain it, he has taken the first step towards the realization of his high hopes. The secret of many a man’s success in after years, and of many a boy’s ruin ere he reached his manhood, has been concealed at this starting point. Again, it is an important consideration, that when this object has been once determined upon, no temporary advantage, no momentary dislike should tempt one to change his mind, or to seek a more congenial employment. Consult the records which contain the lives of great men, and you will find that they were men of exceeding tenacity of purpose,—perseverance has been the battle-axe with which such a man has often thundered at the gates of ignorance and superstition, until the terrified defenders have fled in haste from the citadel, and left to their assailants the immortality of a conqueror. Fickleness is a great evil in any one’s character, pulling out by night, all that the busiest hands can snare by day in the web of life. Another essential in prosecuting successfully a Life-work, is a mind trained to discriminate readily between the ideal and the real, between

things imagined and things actual. Very much of the evil in the world, which we have been taught by tradition to fear, is undefined and imaginary, like the hobgoblins reared up to frighten children with, vanishing when boldly looked upon. Very much of the good, for which we strive so long and eagerly, is utopian in its nature, not worth the ambition we lavish for its attainment. Were we never terrified by imagined evils, we should lose half the fears which haunt our existence, and we should rid ourselves of manifold disappointments, did we never spend our time in pursuit of fancied good. We are often like travelers, so bewildered by the fog and mist, beset on every side by darkness, which shuts out the light of the stars even, that we know not whither our steps tend toward, or away from our destination. Now, the power of discerning good from evil, is like lifting the fog, or dissipating the mist, so that under the guidance of well known landmarks, we can pursue our journey in confidence and safety.

But there is a higher sense in which the power to discriminate between the ideal and the real, is still more essential. For if the ideal be extended to embrace, not only the intellectual and mental, but also the principles and motives which, either known or unknown, are ever present in the heart, as hidden springs, supplying the current of our daily lives, it at once asserts its rightful supremacy. Then, too, the question so often asked, What present good will this or that accomplish? finds a ready answer, since the laws of the ideal are as well established and as sure as those of the material world, and the seed time is followed by the harvest in one, as surely as in the other.

In this light, the empire of the ideal is identical with that of the possible. There are beautiful palaces on her hills, and her groves are full of singing birds, whose music has never yet stirred the hearts of men. There are mines filled with more precious things than gold or silver. There are rapid, roaring rivers, and the smoothly purling brooks. There are passing shadows and the lasting rock. There is everything which yet shall dignify the character of man or beautify the loveliness of woman. There are great discoveries yet to be made, which like the standing sheaves of autumn, are waiting only to be gathered in. In this empire of the ideal are also truths too mighty for the soul enchained by clay to compass. Along the illimitable line of vast desires, their watch-fires burn until beyond the river of death. They reach that point where—

“ The darkness that charms the soul,
In the light of the coming day,
Is broken up like the morning mist,
And as silently floats away.”

Here, too, is the province of that sublime faith which is to us "the substance of things hoped for, and the evidence of things not seen;" which by robbing death of his terrors, renders life more even, and stimulates us to a more earnest diligence in our Life-work, by the hope of our reward hereafter. The last essential to be considered now, in the successful prosecution of a Life-work, is a just appreciation of one's self. There is a kind of double mirror, so formed that by looking into one side, the face is seen exceedingly enlarged, and with every feature prominent; but, upon looking into the other side, the same face may be seen, very diminutive and effeminate in appearance. Now, then, some men who seem to have caught a glimpse of themselves in the concave side of the mirror, and so forever afterwards swell and puff with their imagined greatness, not perceiving that the mirror also renders the deformities of countenance more visible to all. And there are others, who look into the convex side and imagine that thus they hide their defects and increase their beauty, not remembering that by the same act they render themselves extremely insignificant. But the world looks at the man, not at his image, and unless he rightly understands himself, he knows not his relative position among mankind. If he claims more respect than is his just due, his position is embarrassing, and often ludicrous. If he consent, through distrust of himself, to receive less, he robs himself and benefits no one by the robbery. If he seeks a position he can not fill, his Life-mark will be incomplete, unsatisfactory to himself and others. If, through his own choice, he consents to remain in one subordinate to that which he is conscious of having the ability to fill, he acts a part unworthy a man. This knowledge of one's own ability, this consciousness of one's own defects, is like the sacred flame which the vestal virgins kept ever burning in the temple of their goddess, its extinguishment forbodes the direst results. As in the tabernacle in the wilderness, the Great High Priest alone could enter into the "Holy of Holies," and bow in the mystic presence of Him who dwelt in exceeding glory between the cherubim, so every man must be a priest unto himself, to enter alone into the most secret places of his own heart, and to commune with his own better nature, better because divine; and the knowledge thus gained shall be as the cloud by day and the pillar of fire by night, guiding him through all life's journey.

What we have written applies with peculiar force to teachers, in that we are not only the architects of our own work, but also the master workmen, under whom the young must serve their appren-

ticeship, and according to whose directions they will lay the foundations, upon which to rear the whole superstructure of their lives. It is the part of a faithful teacher to induce, if possible, the children to lay aside their prejudices, to conquer their passions, and to submit to wholesome restraint; to so instruct them, that the whole building, fitly joined together, shall grow up into the noblest of all earthly temples, a life full of love towards God and man.

MORAL AND MENTAL TRAINING.

THE moral and intellectual culture of the people, is the true basis of a nation's prosperity. While laying down this principle so broad, we are ready to admit that there may be many things of a local character, which bear favorably or unfavorably, upon the growth and progress of a nation; yet even these can not be made long and richly serviceable, without the moral and mental training of the people, whose they are to enjoy. Long had these local means of good existed, before the Genoese adventurer set his eye and foot upon this garden of the world, this rendezvous of nations. There were as great rivers; as extensive tracts of country, endowed with as rich fertility; as precious and as copious mines embedded in the soil, and also numerous tribes of men who, for many centuries, probably, lived the exclusive owners of all these sources of aggrandizement. Yet what was our country's history during these centuries of overflowing abundance? Did its owners better their condition from generation to generation? Did they make the soil, the rains, the rivers, the mines, minister to their wealth, their civilization and their growth? Those numerous rapids, large and small, which are now applying an incalculable force to the mechanical agents stationed on their banks, gave forth their strength for centuries, without securing to man an application of it sufficient to send an arrow across the prairie. During all this time, not a canvass whitened the surface of those beauteous lakes of the north, nor of those majestic rivers of the interior, which are now bearing on their bosoms millions of people, millions of money, and millions in weight, of the product of the soil; not a finger pointed to the metal which, sparkling in the sunbeam, or washed in glittering layers by the ceaseless rivulet, has drawn the thoughts and the

feet of emigrants from every realm, and is sending its masses of wealth to every coast, and every kingdom. But the golden treasure was there, and many generations trod upon it without a thought of its value or use. Now, throw back our country, excepting merely in numerical strength, to this period; sweep away our colleges, seminaries and common schools, with all the knowledge they have given to the minds now occupying our soil, and where and how should we be? We should be the tenants of wigwams, ourselves mantled in the skins of beasts or the bark of trees. We should be seeing nothing, enjoying nothing in the form of discovery, invention, science, literature or art. We should be the living depredators of each other's scanty gleanings, and possessed of no mental or moral furniture, which we could bestow upon others, or they be profited by taking from us. From such considerations as these, we readily reach the conclusion that mental culture is necessary to bring to light the true uses of things which exist in nature, and that stimulate the mind to improve them for its advantage. But again, the culture of the mind and moral character, acts as an antidote to those evils which unsettle and deteriorate society. Enter carefully into an analysis of the nature of everything human which disturbs or retards the interests of mankind, and see if it is not counter to either intelligence, or virtue, or both combined. See if it be not something which a higher degree of mental discernment, or of religious virtue has a direct tendency to anticipate and prevent. The evils which exist as enemies to human happiness, come mainly through ignorance or depravity.

Suppose a man thoroughly intelligent, and he will not be the agent of evil, if he be truly virtuous. Suppose him to be truly virtuous, and he will not be the agent of evil, except through ignorance. If there is truth in these positions, then is it clear that, so far as degeneracy in any province of life is the product of evil through human agency, the effectual antidote to that evil, and hence the best patron of improvement in that province, is the education of the mind and of the moral character.

We are in earnest in saying, unite mental culture with religious, for we want not a man made up entirely of emotions and hopes. We dishonor our Maker when we depreciate intelligence. We are indeed first anxious to secure for the soul the faith of religion, but we would "add to faith, virtue, and to virtue, knowledge." The practical bearing of what we have written is, that religion and education should go together, and both be put forward to the highest degree of advance-

ment. The plea of keeping out sectarianism from our schools, meaning thereby to keep out moral and religious instruction, is but a singular artifice, not having the meaning which it claims. Religion is the educating and training of one of the essential parts of man's nature. It is an adjusting of those wheels, and springs of action within him, which determine whether his education, mentally, shall be turned to harm or profit, and to what amount of either, to the world. Sectarianism bears the same relation to religion, that the style or color of a dress bears to its utility as a covering for the body. With this we do not claim that the school teacher has anything to do. But he has to do with the Bible as a book, whose precepts and rules of duty are appropriate to the right training of every immortal mind.

Again, the patriotism which would bless our country, must be a religious patriotism, sanctioning and urging forward the demands of a religious culture. For, while we may have just fears for the stability of our national blessings when their guardianship is committed to untutored or unlettered minds, we have equal reason for such fears, when this guardianship is committed to minds, though of the highest literary culture, which are destitute of every ennobling sentiment of equity or religion. The worst form of tyranny, and the strongest incentive to revolution in the affairs of a state, has existed in a mind highly gifted, and stored with ample knowledge.

Those at this moment most inimical to the true policy of our government, and hence to its freedom, are talented, educated, artful and aspiring men, with whom religion is divorced from learning and mental discipline. There is no mental condition which can have this divorcement. The higher and more controlling its position, the less sufferable this separation, and the more endangered the interests committed to its trust. It is an era of improvement in any community, when the church and the school edifice stand side by side, in worthy grandeur, befitting the design, and indicative of the esteem in which they are held. It is a comely sight when education yields the foreground to religion, and religion, with two-fold embrace, recognizes her as a patron, and treats her as a friend. Ever and everywhere should education be guarded and embraced by the arms of that wisdom which is from above.

Let moral be ever and everywhere combined with intellectual culture. Let religion take the lead, and the school follow in the train of her blessings. Our youth need to be taught the fear of God, while

their minds are trained for the secular cares of life. We must give more life and zest to our systems for training the whole being of the child, until it becomes fitted for a world where piety and learning, sensibility and intellect, knowledge and love are purely, perfectly and forever united.

G. S. S.

HUMBUG.

HUMBUG may be likened to the air, for it penetrates all places, is present at all times, and seems to be essential to our very existence. Some have even asserted that men love to be humbugged; that it rather ministers to our happiness than otherwise; that the more audacious the humbug, the more we enjoy it; that in truth, we are very much like the worshipers of Diana at Ephesus, constantly crying by our lives, if not by our words, "Great is Humbug!" This may be exaggeration, but it has truth for its foundation, nor can it be denied that there is everywhere prevalent a disposition to prefer the evanescent chimeras of the present, to the time-honored practices of the past. Men, without armor or equipment, plunge headlong into the midst of the battle, and come away only bruised and wounded, wondering that there is anything more stable than they. They cut away, one after another, braces which have held the frame-work of society in its place through many a storm, and wonder that their own tread should make it shake. They destroy the ancient landmarks, and wonder that others should overstep the bounds of reason, and rush, in their insanity, to the wildest extremes.

Humbug has blinded half the world to their true interests, and leads them captive at its will. A short-sighted expediency crushes out the dictates of common sense, as the river obliterates the work of the husbandman, when swollen by the rain, it bursts its barriers and dashes headlong through cultivated fields. At the risk of being called an "Old Foggy," we feel inclined to remonstrate against the rule of Humbug in school affairs, and to set forth some of the reasons for our remonstrance. We charge that Humbug has usurped the place which common sense ought rightfully to occupy in our school system. This is noticeable in the disposition to build palaces in which to educate the children in cities, while the children in country districts are left to be educated in hovels; in the fact that the schools of our larger

towns and cities, which nearly always have the best home supervision, are also made the recipients of visits and favors from school officers of all grades, while the smaller schools, kept perhaps in the farmers' "red school-house," must be satisfied with the very occasional visit of the Acting Visitor; in cutting towns up into little districts containing fifteen or twenty scholars, so that the school is too small to be pleasant or profitable, and the inhabitants too few in number to pay the salary requisite for a good teacher; in urging upon young men the duty of preparing themselves for teachers, while the generous public offer as an inducement, "Fourteen dollars a month and board 'round;'" in everything which clogs the wheels, and causes the educational machinery of the State to move with an unsteady motion. Our school system resembles a neglected orchard, in which may be here and there a tree thrifty enough to indicate the fertility of the soil, while the larger number are covered with the nests of worms, and need a vigorous application of the pruning knife, to free them from dead branches and useless twigs. So is it wise in the owner to give his attention wholly to the few needing it least, and to neglect those needing it most? The true idea of a "Common School system," is to furnish all the children of the State, the best possible means of obtaining an education. Not only should communities willing to do this, be encouraged, but those unwilling should be compelled, both by the withholding of benefits, and the infliction of penalties. If such a course is deemed hard and tyrannical, our strong argument is, that self-preservation is the first law of nations as much as of individuals, and that as no nation can boast of permanent safety, unless based upon the education of the entire people, so every nation has the undoubted right to require the education of the child at the hands of the parents. Any system which, on the one hand, is content to do less than this, or on the other, is not resolute enough to wring, if need be, from unwilling hands, the means for providing suitable teachers, and respectable buildings, is defective in its nature, and injurious in its results. We make another charge against Humbug, that he has also invaded our school-rooms. There are many schools which appear best before visitors, and which indulge occasionally in the farce of an examination, prepared beforehand in every particular, or set apart certain days when they are ready to receive company. Like a music box, they do finely when wound up and rightly adjusted.

The scholars keep their best behavior and model recitations, very much as people do their better sort of clothes, to be worn only when

ceremony demand. Such schools often bear off the palm, and the teacher is regarded as unusually successful. The children are taught to deceive, the teacher is rewarded for teaching them to do it, and the parents are humbugged. Still, there is an inducement held out to pursue this course, a very strong inducement to any who are eager for commendation, by those who judge teachers, not by the amount accomplished in a certain time or place, but by the general appearance of their schools, as though one could judge of the speed of a race horse by the smoothness of his coat, or estimate the power of a locomotive from the amount of brass with which it is decked. All, and there is an increasing amount of it, which is done in our schools for mere show is rendering them unpopular with thinking people, and is detrimental to their great interests. Teacher! is there anything which savors of Humbug in your school? If so, banish it at once, and your exceeding great reward shall be in the consciousness of having covered nothing, which the after-life of your pupils shall reveal to your shame. Nor is there less of Humbug in that system of school government which sets aside the fact that children are accountable beings, amenable to certain just laws, and liable to punishment for every infraction of them, and introduces in its place, a code based professedly upon certain moral qualities supposed to be inherent to the child's nature, but which really depends for success upon flattering the pride, and coaxing the child to do right as an act of condescension on his part, for which his teacher, and all around, ought to be devoutly thankful. A perfect system of school government assimilates in many respects to the government under which the child must act in maturer years. If he does well, is quiet and obedient, he is unmolested, and allowed to find his reward in the successful prosecution of his studies, and in the good name which is sure to follow him. If he is restless and disposed to set aside, or trample upon the rights of others, he finds a strong and impatient arm restraining him, and teaching him, by inflicting bodily pain if need be, that he can not, with impunity, walk in a forbidden way. The Republic is receiving a detriment of no small magnitude from the laxity of government, which prevails both at home and at school. The spirit of riot and insubordination, of rowdiness and vulgarity, which brings so much discredit upon the American name, of distaste for any regular employment, and the want of respect for the aged, all have their most prolific source in that system which allows to the boy the liberty of the man, at the very age, when most of all, he needs watch and restraint.

Again, Humbug presses into his service the publishers of rival

school books. While we would not cling to those which are antiquated, nor discourage any laudable endeavor to place within the reach of all, the means of procuring knowledge, we can not but protest against the habit of recommending to the favorable notice of the educational public, every bantling of a school book, which some ambitious author has brought forth, and some avaricious publisher is striving to nurse through a precarious infancy. It is said that only one school book in sixteen is pecuniarily successful; the remainder fall still-born, from the press, because they are destitute of originality in matter or arrangement. It is a misfortune that the works of infirm minds should ever crowd out the productions of men of superior attainments as authors. Yet, such is often the case, just as the seven lean kine, in Pharaoh's dream, devoured the seven well-favored and fat. Because a man is a fine scholar and an excellent teacher, is no evidence that he can succeed in the business of writing text-books, for the latter vocation requires a peculiar turn of mind which but few possess. The publishers of these books are like children playing at see-saw, one can rise only by the fall of the other. Therefore, they wage war necessarily against each other, deluging the land with pamphlets, and sending into every district their agents to introduce their books, whenever and wherever they can, even to the exclusion of others equally as good, sometimes far better, and decrying as worthless, books which have stood the test of years, whose names among the friends of education, have become as "familiar in their mouths as household words."

SCHOLARS' MAY SONG.

AIR—"Dearest May."

1.

The sun is shining bright and warm, the air is soft and gay,
And sounds and scents are sweetly blent, in the dear delightful May.

O dear delightful May,

O blessed be the day,

When first is heard

The singing bird

In the merry month of May.

2.

The waves are glancing in the light, where the river winds away,
And swiftly dart the graceful fish, that throng the streams of May.

O ever lovely May,
'Tis joy to watch the play
Of merry beams
O'er dancing streams
Of merry, merry May.

3.

And are the woods as beautiful, in their light and leafy spray,
Whose every bow is beckoning, and calling us away.

O gentle, gentle May,
With thee I love to stray,
I can not bear
Of all the year
To go to school in May.

4.

The spring birds near the window fly, with twittering roundelay,
And hurrying bees all steeped in sweets, of the honeyed flowers of May.

O fragrant flowers of May,
I dearly love to stray,
And hunt by brooks
Through shadowy nooks,
For the smiling flowers of May.

5.

Just like an ever-changing dream, the bright hours glide away,
Mid the laughter and the gladness and the blush and bloom of May.

O blessed, blessed May,
I'll chase thee all the day,
'Till falls the night
Of thy delight,
And thou art gone away.

S. C. S.

NAUGATUCK, April 15th, 1859.

For the Common School Journal.

SCHOOL GOVERNMENT.

Who has unlocked the door of that secret chamber into which every teacher must enter before he can successfully advance in his profession? Where lies the key fitted to unlock the mystery of that success which lies at the entrance of every good and well regulated school? If any one has used it and got into the "inner chamber,"

why not pass it around and let those who for years have *forced* themselves in at the *back door*, unlock the sunny entrance and go in and dwell there.

Many there are all over our land, who have in charge the youth of to-day, that have not as yet learned the first principles of good and effectual government. During the past year I have witnessed scenes the most ridiculous and learned of those the most barbarous, from the extreme South to the far off West, and all along the line.

Not long since in a New England village where it was my pleasure to visit, did I witness a scene cruel in the extreme, all growing out of passion, for the offense was trivial, the teacher's own words vexing himself, till insanity blinded his reason, and the boy was made the sufferer. Ah, yes, he was "beaten with many stripes." These bloody marks of the teacher's frenzy, though lost to sight, will never be effaced, though many times forgiven.

Now, we are told that "Order is heaven's first law," and I believe it, and a school without order will surely prove a *failure*, and leave a reckless impression in the minds of the pupils.

It is not my intention here to instruct others in relation to school government. No, no, for I need to be instructed, and fully realize this the longer I teach. There are some *forms* of punishment, however, which I think are very injudicious, and certainly are in direct opposition to nature's laws, and therefore injurious; such as "holding a nail in the floor; holding a book at arm's length; standing on one foot; cuffing the ears with the hand or book; detaining scholars an undue length of time." Now, men are only children of a larger growth, and what should we think were we "scholars and subjected to such Van Amburghs or *lion tamers* (not teachers) as have found a burrow in many of our school-houses? The same kindness that would reach us will very likely govern those committed to our care. "Know thyself;" yes, let every teacher study *himself*—learn to govern himself—pray God more fully to develop his weakness, for in his weakness he will find much strength. *Keeping* school is no part of the profession. *Keepers* are only employed at the *prison house*, and such men in a school-room, make it but little less than a sick chamber. Ah, yes, a deadly Upas to those who come and go. No bud can unfold its petals there where every ray of sunshine is shut out; there—

With dismal sky and lightning's flash,
Where thunder rolls with heavy crash.

No one can feel happy in such a place. No one will improve there.

Plants soon wither and die if they are not watered. It is a natural result, and scholars must have a *living fountain* from which to drink. They will not drink from stagnant pools, nor can we blame them. But as I write some one lays the *key* on my table, and a rusty looking thing it is, all for want of use. The lettering is scarcely visible; still I trace its lines, and thus it reads: "A teacher's key to the front door," with the magic word "Love" standing out in large capitals. Teachers, have you seen it? And will it not let you enter at once into the affections of your pupils? Certainly it will, and when the door has once been opened, let us be careful not to close it, for no other key is like it, and no one can forge it. 'Twas made in heaven, and the right sealed to God alone. Still, its use is ours, but will He not demand it at our hands, bright and shining? Then let us pass it around in quick succession till its surface shall brighten to its original beauty and each strive to hold the treasure when God shall apply it to our own hearts.

L. M. SLADE.

EAST BRIDGEPORT.

Resident Editor's Department.

PARENTAL CO-OPERATION; OR, A FEW HINTS TO TEACHERS.

THE highest success of a school demands the united and harmonious efforts of three parties,—teachers, parents and pupils. If you would hope to be truly successful in your labors you must not only have your own efforts earnest and judicious, but you must also be able to devise means and adopt plans that will awaken and keep alive an interest on the part of our pupils and their parents. It will be my purpose, in this article, to offer a few hints in this direction.

You must manifest a deep interest in your daily work. If you possess true enthusiasm, and labor with a will and with efficiency, your pupils will not only imbibe of your spirit, but they will impart it to their parents. Let your scholars see that you feel a sincere interest in their studies, and that you take delight in their improvement; let them see that you are ever devising plans which will tend to make their lessons more intelligible, pleasant and profitable, and they will

be quickened in their efforts and cheered in their labors. "O mother," said a little girl, "I never loved to go to school till this term, and now I don't wish to be absent a single hour." "But why," said the mother, "are you so much interested in your school?" "Because, mother, our teacher is so pleasant and kind. She always helps us all she can, and then she makes our lessons so interesting. All the scholars like her and mean to do all they can to please her."

Do not, however, imagine that you are to gain the good will of your pupils by an easy discipline, or by making the lessons so simple as to excuse from all mental effort. Pupils like order and study, if secured in the right way. Teach them how to study. Cause them to feel that they have a special interest in the prosperity of the school, and that they will be doing the most for themselves when they are earnestly co-operating with you by yielding an implicit, prompt and cheerful compliance with your wishes and requirements. Make them realize that your success and theirs are identical. If they thus feel an interest in you and your efforts, they will not be slow in making their feelings known at the home fireside.

Visit the homes of your pupils. Do this for your own good, and for the good of your pupils and their parents. These visits, made in the right spirit, will give you an influence that will be worth much to you, and prove valuable in all your labors. Make them occasions for learning all you can in relation to the home influences which conspire to aid you, or to counteract your efforts. It will tend to please both parents and children to see that you have an interest in them that extends beyond the limits of the school-room. But that these visits may prove mutually pleasant and profitable, manifest a friendly and cheerful spirit. Exhibit no angular points of character or disposition, but strive to make your conversation both agreeable and beneficial. If questioned by the parents in reference to the progress or deportment of their children, give prudent and truthful answers. Do not feel that you must utter words of commendation. If there has been a lack of interest in study, or a disregard of the rules of the school, or misconduct of any kind, say so in the spirit of kindness and courtesy, and ask for friendly sympathy and co-operation in your endeavors to secure better results. Unless you and the parents for whom you labor, can have a singleness of purpose and union of action, you can not reasonably expect to accomplish much that will be desirable. Diversity of opinion, alienation of feeling, or want of harmony in action between teachers and parents will, in results, prove like "a house divided against itself." In all your acts and words, study

for those things which make for peace, and be studiously careful not to utter words or perform acts that will "need to be repented of;" and be not over-sensitive in regard to what may be said to you or of you. So live, so act, so speak, that words of scandal or misrepresentation will fall powerless. If parents prefer charges or utter complaints, listen in a spirit of candor,—answer in a spirit of frankness and conciliation. Many teachers prove their own worst enemies, by uttering unguarded words, or doing imprudent or injudicious things. They should strive to be "as wise as serpents but harmless as doves."

Invite the parents to visit the school. This is of the greatest importance. It will do them good, and encourage you and stimulate and cheer your pupils. But when such visits are made, put on no unusual airs; make no attempt at parade or show, neither strive to exhibit the proficiency of your best scholars. Go on with the regular exercises of the school, and if some pupils fail to answer, or make blunders, do not make a bad matter worse by saying, as I have often heard teachers say, "I never knew my scholars do so badly before; they always do the worst when I have company." You know that some of them will fall short of the true standard every time they recite, and there is no reason why you should be unwilling to have visitors see your school as it actually is. Let them see that you daily meet with difficulties, and that with all your efforts, you can not always get the results you may desire. If you attempt anything unusual when company is present, you will fail to meet your own expectations or those of your visitors, and perhaps forfeit the confidence and respect of your pupils.

You will find some advantages in having special seasons for the visits of parents, in addition to those of an every-day nature. Exercises in declamation, composition, &c., possess more than ordinary interest for visitors. Let such exercises be given occasionally, not as evidence of proficiency in daily studies, but as an exhibition of what can be done in particular departments. Examinations and exhibitions are both important auxiliaries in school matters, but the latter should, in no instance, be made a substitute for the former.

But I will not enlarge on this subject, but will merely urge that you make every suitable effort to awaken and increase parental interest in school matters, ever bearing in mind that "*As is the teacher, so will be the school;*" and **AS ARE THE PARENTS, SO WILL BE BOTH TEACHER AND PUPILS.**

DRAWING.

I SUPPOSE a primary object of our common schools to be the communication of such knowledge as may best prepare the pupil for the practical duties and occupations of every-day life; and especially is the knowledge desirable that elevates the ordinary occupations of life, in which the majority of mankind must ever be engaged, above mere *physical labor*, the simple exercise of bone and muscle, bringing *taste* and *invention* into active every-day use, and intellect and muscle into simultaneous and harmonious action. It is very true that the mechanical trades are not respected by any class as they would be were they more intelligently understood. Our common schools should furnish, at least, the key of this intelligence; that they do not do it, nor even attempt to do it, is very palpable.

Let us have the proof from an ordinary case. A boy spends ten years of his life in school; he is a bright and ambitious scholar and is supposed to have acquired knowledge sufficient to fit him for usefulness and success in life. But the question arises, has he really received instruction that will prepare him for the intelligent execution of manual labor? He enters a work-shop, and sees drawings of *plans*, sections and elevations, which united, form an engine, carriage, bridge or building. They are as incomprehensible as Egyptian hieroglyphics to him. He inquires their use, and is told they are working drawings. He is astonished to learn that the intelligent foreman, guided by these drawings is able to determine the exact form and size of any portion of the object to be constructed. This is a new revelation for John. If he is ambitious and intelligent, he soon discovers that he has a new field of study to master, in order to fit himself for the successful and intelligent prosecution of the business he has chosen.

He remembers the many hours he sat at his desk with folded hands during his first years in school, and knows he might, during these vacant hours, have been pleasantly and profitably employed in learning to draw; his hand and eye might thus have become disciplined, and at the age of ten or twelve he would have been prepared to enter successfully upon the practical and ornamental departments of drawing, and all this might have been accomplished without infringing in the least upon the course usually pursued in our schools.

I speak especially of the mechanic, not because drawing is lost to others, and especially to the female portion, to whom it opens a *new*

field of labor and diversion in designating and art, but because the mechanic labors under especial disadvantage from the want of this instruction. In many instances he lacks means to pay for instruction in drawing. His parents having struggled to sustain him in school as long as possible, consider their educational responsibility ended; and wearied with physical exertion, he shrinks from the continuous labor necessary to master his trade; or, he seeks instruction with no just realization of the labor and study required in the attainment of the knowledge he desires; if he meets an honest teacher, he must at first be somewhat appalled at the prospect before him; if a dishonest one, who professes to give him in a few lessons the requisite knowledge, he will find himself bitterly deceived and cheated, or, being himself deceived, become superficial and conceited.

I will present to you a bona fide case, one of many in my personal experience. An honest carpenter came to me a few days ago, saying he was out of work for a few weeks and would like to learn to draw. I inquired how many lessons he would probably be able to take, and what he desired to learn.

"I do not wish to copy," he answered; "I wish to be able to make a practical design of a building, to shade and color it; also, to draw it in perspective; and this you think," he added, "I shall be able to do this in about twelve lessons?"

This was the actual inquiry of a man of sense and mature years.

I explained to him that his desire implied the knowledge of five or six distinct branches of study.

1st. Practical and descriptive Geometry, in order to form plans and sections, &c., &c.

2d. Architecture, that the building he designed be in correct proportion.

3d. Shades and Shadows, if the design be original.

4th. Perspective drawing.

5th. If the building is embellished with ornaments, Ornamental drawing.

6th. If tasteful coloring is added, some practice in Water-Color-Painting.

You can imagine the mortification of a man under these circumstances, but he is not to be ridiculed or blamed; he should only be commiserated.

Is there any practical remedy for such ignorance as this? Yes; introduce into our schools an elementary system of drawing, as a preparatory course. Then give us, to some extent, practical and

descriptive Geometry, also Isometrical drawing in the more advanced classes.

You will thus have communicated to the pupil the language, the key of the *mechanics* and *arts*. He is ready to explore whatever department he desires.

I have never yet met a man with intelligent practical or theoretical knowledge on this subject, who opposed an argument to the introduction of drawing into our schools. The only objection even offered by intelligent men is the want of preparation. But did continued neglect of any study ever pave the way for it? Can there be any possible preparation in delay? One says we must teach our children to write; and for that very reason we should teach them to draw; after having acquired perfect mastery of the muscles of the hand, writing is easily acquired.

It is urged by some that the community will not approve and sustain the introduction of drawing into our schools. I believe this to be a false imputation upon the intelligence of the public. But will the public be more favorable to its introduction before they perceive its advantages? And can they perceive its advantages till it has been tested? And where can drawing be fully tested but in our common schools?

It may require some little *courage* in the outset; and its introduction would not be *dearly bought even by a transient sacrifice of popularity*, for the public mind would be soon converted.

Geometrical drawing will be a great aid in map drawing, now so generally taught in our schools. Map drawing is useful to the pupil, fixing the locality of counties in the mind, yet as an exercise for the cultivation of the eye and taste is *little* to be esteemed.

But it may be asked, where shall we find teachers to carry out this plan? I answer, in our public schools; there are many teachers able and willing to introduce an elementary drawing system. Any teacher of average capacity can by a little study do so. Every educated teacher, such as we are supposed to employ in the higher departments of our schools, possesses some knowledge of practical Geometry, sufficient for the present requirements of our schools. Having this knowledge of constructive and descriptive Geometry with Isometrical drawing, is easily acquired. No extra expense for teaching drawing need be incurred.

The State also provides instruction for our teachers in drawing, in the State Normal School, New Britain. That school is beginning to send out teachers with sound elementary knowledge in drawing;

teachers who have not been flattered with the idea that they have acquired the artistic finish that can only be obtained by long and patient study in a School of Art, but who are conscious of having acquired tangible and practical knowledge, and also of possessing the ability to communicate such knowledge.

LOUIS BAIL.

For the Common School Journal.

THE TEACHER'S REWARD.

BY COUSIN NICELY.

"You teachers, get more kicks than thanks," said a would-be sympathetic friend to me the other day. "We do not," was my instant reply; "we are rewarded in more ways than you dream of. Every true teacher can call up incidents in his, or her own experience, which would repay the labor of a life-time."

"Well, yes. I suppose you *old teachers do get pretty well paid now, wages are so high.*"

Oh, dear! there was no use in talking to one who thought money a grand panacea for all the ills of life, and I was silent. But to you, brothers and sisters, who read the Journal, let me relate one of those little incidents which leave sunny pictures on "Memory's walls."

It was the last day of the school term, and Jennie N. sat at her table, sadly reviewing the past. The thought of all her high hopes, and earnest purposes; of her endeavor to sow the "good seed" of truth in the hearts of the children committed to her care.

Alas! it seemed all lost: true, the pupils had progressed intellectually, and she was urged to return to them after a short vacation. But what of the hearts? Had they kept pace with the heads? While thus engaged, a note was placed in her hand. "From mother," said the little brown-eyed girl, as she gave "teacher" the good morning kiss.

Jennie opened the note, and read, almost indifferently, the mother's thanks for the kindness shown her children, and for the judicious instruction, by which they had advanced so rapidly in their studies.

Suddenly her eyes brightened, for she read: "*But more than all, do I thank you for the gentle, earnest appeals made to their hearts.*"

Carrie said to me one day, "Mother, I never thought so much

about God, until Miss M. became my teacher," and Annie, says the same. Be assured my dear friend, that these things will be gratefully remembered by me. I hope, and pray you may ever be *thus faithful* to all. I am convinced by your influence over my children, of the power a teacher possesses to mould the *eternal destiny* of children under her care. You can not estimate it too highly, and that your inclination to use this power in winning souls to Christ, may be strengthened daily, is now, and ever shall be, my earnest prayer for you. So shall you shine above in the kingdom of 'Our Father.'

"Believe me always,

Most truly your friend,

_____."

The note was read with gushing tears, and the voice which murmured "Holy Father, I thank Thee," was broken by sobs, but the darkness and doubt were dispelled from Jennie's heart, and in their stead, was the bright sunshine.

The teacher's task is *not thankless*; there are many sunny spots whose luster never dims, but grows even more radiant with the lapse of years. In every *true* teacher's life there are experiences, which are more precious than all the gems of Golconda.

Yes,—a "teacher's reward" is in proportion to the "teacher's mission;" fulfill the one *faithfully*, and you will *surely obtain the other*.

THE WORD RIGHT.—Prof. GIBBS.

THE same English word, as, for example, the word *right*, often belongs to different parts of speech. In such cases, the young student should attend to the method of their origin, or their development from one another. This is an important point in lexicography. Let us adjust the five or six different uses of the term *right*.

RIGHT, adj. (from root of Eng. *reach*, = Lat. $\sqrt{\text{reg}}$, Gr. $\sqrt{\text{o}pe\gamma}$; with participial suffix *t*; com. Lat. *rectus*, which is formed in an analogous manner;) properly strained, stretched, *straight*, whence many secondary or derived significations.

RIGHT, subst. (the neuter adjective, used substantively,) *what is right or just, rightness, justice*.

RIGHT, adv. (with loss of adverbial termination, comp. Anglo-Sax. *rihte*, adv. from *riht*, adj.) as if *rightly, with rightness*.

RIGHT, verb trans. (from adjective *right*,) to make right, as, for example, an injured person.

RIGHT, verb. intrans. (from adjective *right*,) to become right, as a ship rising with its masts erect.

RIGHT, interj. (from adjective *right*,) as if, by an ellipsis, for *it is right*.

PARENTAL DISCIPLINE.

FOR many years I have observed with much interest, the modes in which parents govern their children; and I have thought that some general hints, based upon my observation, might be serviceable to fathers and mothers. I present, for their consideration, the following suggestive generalization:

If a child be peevish and cross, scold him—on the principle, that “like cures like.”

If he be boisterous, reprimand him in such a manner as to make more noise than he does; by observing how others speak, he will thus be able to modify his own manner.

If he be disposed to cry at trifles, whip him; it will bring the disorder to a crisis.

If he be dull of intellect, tell him he is a “fool,” a “scamp,” a “ninny,”—praise is great encouragement.

If he lack self-respect, announce to him, emphatically, that he is a “good-for-nothing fellow,” or a “litle rascal,” or “scoundrel;” it will help him to place a just estimate upon his own character.

If he be indolent, permit him to rove about at pleasure—it will give him a knowledge of the world; and assign him no disagreeable task, lest he become incorrigibly disgusted with all labor.

If he indulge in coarse language, accustom him to the use of elegant expressions, by politely requesting him to “shut up his head,” or “stop his noise,” or “clear out,” *et cetera, ad infinitum*; the experience of numberless parents testifies to the efficacy of this method.

If he be naturally timid, confine him in a dark closet, or threaten to put him down cellar, or discourse to him about the “old man,” or “bears,” or “ghosts;” the remedy will produce its effect.

If he be disobedient, compel him to obey *occasionally*, inasmuch as he has the privilege of generally doing as he pleases.

If he manifests a selfish spirit, forbid his giving away any of his

"things" to his playmates; and when an extra eatable has been bestowed upon him, direct him not to let his brothers and sisters see it; this will lead him to compare his own with others' interests.

If he be prone to pilfering, suffer him to explore every box and jar, in closet and pantry, to appropriate to his use everything that falls in his way, without being questioned as to where it was obtained; satiety may remove excessive desire.

If he be untruthful, assure him the very next time he tells a falsehood, you will certainly "cut off his ears," or "take every particle of his skin off;" or promise him conditionally, a cake or a cuffing, sugar or a shaking, a whip or a whipping; and then forget or disregard your promise; example has a potent influence.

If, in fine, he exhibits, as years increase, a want of high aspirations in life, and but a feeble consciousness of his duties to God and man, affectionately and impressively inform him that you expect he will "come to the house of correction," or "the State's prison," or "the gallows," and you have done all you can to—**RUIN HIM.**

Massachusetts Teacher.

POWER OF KINDNESS.

A YOUNG school teacher had one large boy, Joe Stanton, who was ringleader of all mischief. The first day he managed to make the school a scene of roguery and confusion. The poor teacher went home with a heavy heart. The next day she thought if she could gain the confidence of this boy, and have him on her side, she should have but little trouble with her school. As it closed in the afternoon, she spoke kindly to him, and asked his help in closing the school-room. He readily complied. As she turned homeward, Joe followed. At length she inquired,—

"Have you any sister, Joseph?"

The right cord was touched.

"I had one sister, little Mary, but she died;" and thus encouraged by the ready sympathy of his listener, he went on to tell that Mary was his only sister, and that he used to take care of her, and play with her and carry her out doors, and drag her in the wagon he had made for her, and that she loved him "more than any one else did," and always used to run to the door and meet him when he came home. "But she is dead now," he added, "and I have not

anybody that takes care of me. She had a fever, and she did not know me when I spoke to her, and in just a week she died. Her grave is right over here," he continued, "and perhaps you would like to see it sometime."

The teacher willingly went with him, asking him still further about little Mary; they passed along, till at length they approached the grave and sat down upon a stone near it. Poor Joe could no longer wipe away the tears, as he had done, for the fountains within were broken up. He covered his face with his hands and wept aloud.

"She's dead," he exclaimed again, "and nobody cares for me now."

"I will care for you Joseph," said the teacher, as she laid her hand upon his uncovered head, and then spoke to him of heaven, and the happy meeting of those death had severed, and of One who cares for us more than all earthly friends, and who will help us if we wish to do right.

Then as he grew calm and they had risen to go, she told him of her sorrow, of the father whom she had lost, of her loneliness, of her wish to be useful while she supported herself by teaching, of how hard the Westbrook school seemed to her, and how she still meant to do the best she could for him and for all her scholars.

"I'll help ye, Miss Mason," responded Joe, "I'll help ye, all I can;" and then the old mischievous twinkle coming again, he added, "I guess the rest of the boys won't trouble you much. They'll do pretty much as I want 'em to do."—*New York Teacher.*

HOW TO TEACH THE ALPHABET.

At a recent school meeting in Boston, Geo. B. Emerson, Esq., had something to say of that which he had seen of teachings in Europe during his travels:—

He spoke of what he saw in Dresden. He spoke of teaching the alphabet—of its usually being regarded as a drudgery, which he called a sad mistake. He cited an example of forty boys, seven years old, coming to learn their alphabet. It was taught by a man competent for a college President. He commenced by drawing a fish on the blackboard, and inquiring of the boys, "What is that?"

One answer was, "A fish," another, "It is the picture of a fish," and another, "It is the drawing of a fish." "Right," said the teacher to the last. They were then required to make a nice sentence about the fish. This being done, he then placed before them the let-

ters that make the word. They were then required to put the letters together so as to spell the word. This was done; also the making of the letters on their slate, forming the word. They were next required to draw the picture of the fish. This was the method of teaching the alphabet, by no novice, but by a most learned German scholar. This method of thoroughness was everywhere practiced in teaching—a little at a time, and constant repetition. "The effect of this method," said he, "was surprising." How unlike is this method to that pursued in our primary schools! The teachers use no books in teaching. Consequently their minds were wholly on the matter of teaching—watching the effect of their teaching upon their children. When their interest tired, their attention was directed to a new subject, and thus the happiest results are produced.

LEARN ALL YOU CAN.

SOMEBODY has given the following excellent advice which is worthy of being treasured up by everybody:—

Never omit any opportunity to learn all you can. Sir Walter Scott said, even in a stage coach he always found somebody to tell him something he did not know before. Conversation is generally more useful than books for the purpose of knowledge. It is, therefore, a mistake to be morose or silent, when you are among persons whom you think ignorant; for a sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed, some of the most sagacious remarks are made by persons of this description, respecting their particular pursuit.

Hugh Miller, the famous Scotch geologist, owes not a little of his fame to the observation, made when he was a journeyman stonemason and worked in a quarry. Socrates well said that there was but one good, which is knowledge, and but one evil, which is ignorance. Every grain of sand helps to make the heap. A gold digger takes the smallest nuggets, and is not fool enough to throw them away because he hopes to find a huge lump sometime. So, in acquiring knowledge, we should never despise an opportunity, however unpromising. If there is a moment's leisure, spend it over a good or instructive thing with the first person you meet.

Education Herald.

SCHOOL-ROOM ETIQUETTE.

WE take the following from an article entitled "Unconscious Tuition," by Rev. F. D. Huntington, which we find in the "American Journal of Education and College Review :"

Manners react upon the mind that produces them, just as they themselves are reacted upon by the dress in which they appear. It used to be a saying among the old-school gentlemen and ladies, that a courtly bow could not be made without a handsome stocking and slipper. Then there is a connection more sacred still between the manners and the affections. They act magically upon the springs of feelings. They teach us love and hate, indifference and zeal. They are the ever-present sculpture gallery. The spinal cord is a telegraphic wire with a hundred ends. But whoever imagines legitimate manners can be taken up and laid aside, put on and off, for the moment, has missed their deepest law. Doubtless there are artificial manners, but only in artificial persons. A French dancing-master, a Monsieur Turveydrop, can manufacture a deportment for you, and you can wear it, but not till your mind has condescended to the Turveydrop level, and then the deportment only faithfully indicates the character again. A noble and attractive every-day bearing comes of goodness, of sincerity, of refinement. And these are bred in years, not moments. The principle that rules your life is the sure posture-master. Sir Philip Sydney was the pattern to all England of a perfect gentleman, but then he was the hero that on the field of Zutphen, pushed away the cup of cold water from his own fevered and parching lips, and held it out to the dying soldier at his side. If lofty sentiments habitually make their home in the heart, they will beget, not perhaps, a factitious and finical drawing-room etiquette, but the breeding of a genuine and more royal gentility, to which no simple, no young heart will refuse its homage. Children are not educated till they catch the charm that makes a gentleman or lady. A coarse and slovenly teacher, a vulgar and boorish presence, munching apples or chestnuts at a recitation, like a squirrel, pocketing his hands like a mummy, projecting his heels nearer the firmament than his skull, like a circus clown, and dispensing American saliva like a member of Congress, inflicts a wrong upon the school-room, for which no scientific attainments are an offset. An educator that despises the resources hid in his personal carriage, deserves, on the principle of Swedenborg's retribution, *similia similibus*, to be passed through a pandemonium of Congressional bullying.

LOCAL AND PERSONAL.

WEST WILLINGTON. A very interesting Teachers' Institute was held in this place during the second week in April. Nearly eighty teachers were present, most of them ladies. The citizens of West Willington were unwearied in their efforts to promote the objects of the Institute, and the happiness of those in attendance. To the Committee of Arrangements, Dr. Dickinson, Rev. Messrs. Wakeman and Bentley, the friends of the Institute are under special obligations. The evening lectures were given by Messrs. Buckham, Northend, Rev. Mr. Gulliver, Mr. Burleigh and Prof. Camp. The day instruction was given by Messrs. Buckham, Burleigh and Northend. The Rev. Messrs. Bentley and Wakeman made interesting remarks to the teachers. Gen. Williams, of Norwich, also favored the Institute, and uttered many words of cheer and counsel which those present will long remember.

NEW BRITAIN. The Institute for Hartford county will be held in New Britain during the first week of this month. The exercises on Tuesday and Wednesday, will have reference to primary school instruction, those of Thursday and Friday, to schools of a higher grade.

NEW HAVEN. We learn that several important changes, have been made in the schools of New Haven, but we are not sufficiently informed of particulars to state them. One step, however, is the establishment of a High School of which Mr. Kinne, late of the Eaton School, is to be principal. This is, certainly, a step in the right direction.

MIDDLE HADDAM. An excellent school has been kept in this place by Mr. S. B. Bishop. At the close of the term there was a very interesting examination and exhibition, and in the evening, a large audience of the citizens assembled to listen to an address from the Hon. Mr. Camp, Superintendent of Schools. We learn that the occasion was one of unusual interest. Mr. Bishop is to teach the coming year in Waterbury. We sincerely wish him success, and we are confident he merits it in a large degree.

GREENVILLE. Mr. John F. Peck, late of Willimantic, has been elected Principal of the Graded School in this place. Mr. Peck is an earnest, faithful and successful teacher, full of enthusiasm, and ready to labor for the good of those under his charge. He has cer-

tainly done a good work at Willimantic. We do not learn who succeeds him there.

BRIDGEPORT. It was our pleasure to be present at an exhibition of the State Street School, in this city, a few weeks ago. The performances were exceedingly interesting, and alike creditable to the pupils and their efficient teacher. The exhibition of Mr. Wilson's school, on Golden Hill, is spoken of in terms of high commendation. The citizens of Bridgeport are certainly fortunate in securing and retaining the services of such gentlemen as Messrs. Strong and Wilson.

NORWICH. An hour recently spent in Mr. Allen's school, afforded us much satisfaction. In all particulars, this is one of the best schools we ever visited. Most of our time was spent in the rooms of Messrs. Allen and Phelps,—in which we saw much to commend and nothing to censure. With a good school-house, excellent teachers, intelligent pupils, interested and co-operating parents, school success and progress are sure. All these may be found in the Central district of Norwich. We find the following, in the Norwich Courier:—

THE CENTRAL GRAMMAR SCHOOL. Yesterday was the closing day of the term of the Central Grammar School of this city, of which Mr. Allen is Principal. The conclusion of the exercises was marked by an incident of a very pleasant nature. Through the liberality of our public-spirited friend, Henry Bill, Esq., a handsome prize had been offered to the two scholars in the junior department, who should show the fairest record at the end of the term, in *spelling*. The successful competitors for this prize proved to be two young misses of, we should judge, twelve or fourteen years of age. They having been called to the foot of the slightly raised platform, Gov. Buckingham, who was present was requested to present the prizes, which he did, in a neat speech of just the right length and in admirably good taste.

The first prize consisted of Mr. Bill's "History of the World," in two volumes, bound in the most sumptuous style. The second, of his "Illuminated History of North America," in one volume, and bound in the same elegant and expensive manner.

At the conclusion of this pleasant affair, it was announced to the school that the same or similar prizes would be given by the same gentleman at the end of next term.

The occasion was marked by still another prize presentation—but this time from the girls in the junior department—to Miss Bulkeley.

one of the teachers whose connexion with the school, much to the regret and grief of her pupils, terminates at this time. The present, designed as a memento of affection, consisted of an elegant portable writing desk generously furnished with all the requisites and appliances for epistolary purposes.

So ends a very pleasant chapter in one of the very admirable schools of Norwich!

The school in the West District, kept by Mr. Rathbun, is well spoken of, but we were unable to visit it, though we hope to do so soon. At the Falls, Mr. Whitmore is well performing his part. A brief call gave us very favorable impressions of Mr. W. and his Assistants.

HAMPTON. We were highly pleased with a brief visit to the school at this place, kept by Mr. C. B. Foster. We have seldom listened to a better recitation than one we heard in arithmetic. Results and explanations were given, with remarkable promptness and correctness.

NORMAL SCHOOL. The spring term of this institution commenced on the 13th of April. There are nearly one hundred members, a larger number than were present during the corresponding term of last year.

PORTER B. PECK. We are glad to learn that this gentleman, so long and so well known as an earnest and efficient teacher and friend of all efforts for the improvement of schools, has been elected a State Senator. Mr. Peck is a man of the right spirit, and we rejoice in his election, as we are sure many others will do.

CHICAGO. We have received from W. H. Wells, Esq., his annual Report of the schools of Chicago. It is a document full of sensible matter and sound advice. We have marked some passages for our next. Mr. Wells is doing a great work for the schools under his charge.

RHODE ISLAND. The fourteenth annual Report of Public Schools in this State is on our table, but we have not had time to examine it. We are sorry to learn that Mr. Kingsbury, who has so faithfully discharged the duties of State Superintendent, during the last year, has resigned and accepted the office of President of an Insurance office. As a teacher and educator, Mr. Kingsbury has, for many years, secured to many a youth an insurance for success in life, by giving to them that instruction which tends to make success sure. Those who

have taken out policies under him, as a teacher, are well insured at very low rates. We don't quite like the idea of Bro. Kingsbury's forsaking us in this way, but if he *will* go, we most sincerely wish him the highest success. He deserves it and will receive it.

TEACHERS IN PENNSYLVANIA.—The Governor of Pennsylvania, in his recent Message, says:—

Of the 12,828 teachers of our public schools, exclusive of those in Philadelphia, only 5,087 are reported as "qualified" for their important trust; while 5,387 are returned as "medium," or such as are only tolerated till better can be obtained; and that 2,313 are stated to be "unfit." In other words, of the 569,880 children attending the schools, out of Philadelphia, only about 230,000 (less than one-half) are under proper instruction and training; while about 240,000 are receiving insufficient instruction from inferior teachers; 100,000 are actually in charge of persons wholly unfit for the task.

STATE TEACHERS' ASSOCIATION. The next meeting of our State Teachers' Association will be held at Danielsonville in June. The days of the session will be announced in our next, and by circulars.

BOOK NOTICES.

LOVELL'S PROGRESSIVE READER, No 5, of the series, is advertised in our present number. It is a book of 556 pages and the matter is of the highest order. It is a capital book for a first class Reader, and we hope the author and publishers may be well rewarded for their efforts.

The first 60 pages of the book are devoted to instruction in the principles of Elocution, and contain a vast amount of valuable instruction for teachers and pupils. Mr. Lovell has devoted many years to instruction in Reading, and is eminently fitted to prepare a work adapted to use in schools. We think his last effort a most successful one.

SANDERS' SCHOOL READERS. We recently gave a notice of these books. The series is one of the best now before the public, and has an extensive circulation. The selections have been made with judgment and good taste, and the books are published in a substantial and attractive style.

HARPER & BROTHERS. We would call the attention of our readers to the advertisement of Messrs. Harper and Brothers. They publish many excellent works for school use, and also for school and family libraries. The Rollo books, Abbott's Histories, and Harper's Story books, by Abbott, are exceedingly interesting and instructive.

DELISSER & PROCTOR. The "Household Library," advertised by this firm is just the thing for school libraries. The books are "got up" in a very attractive style.